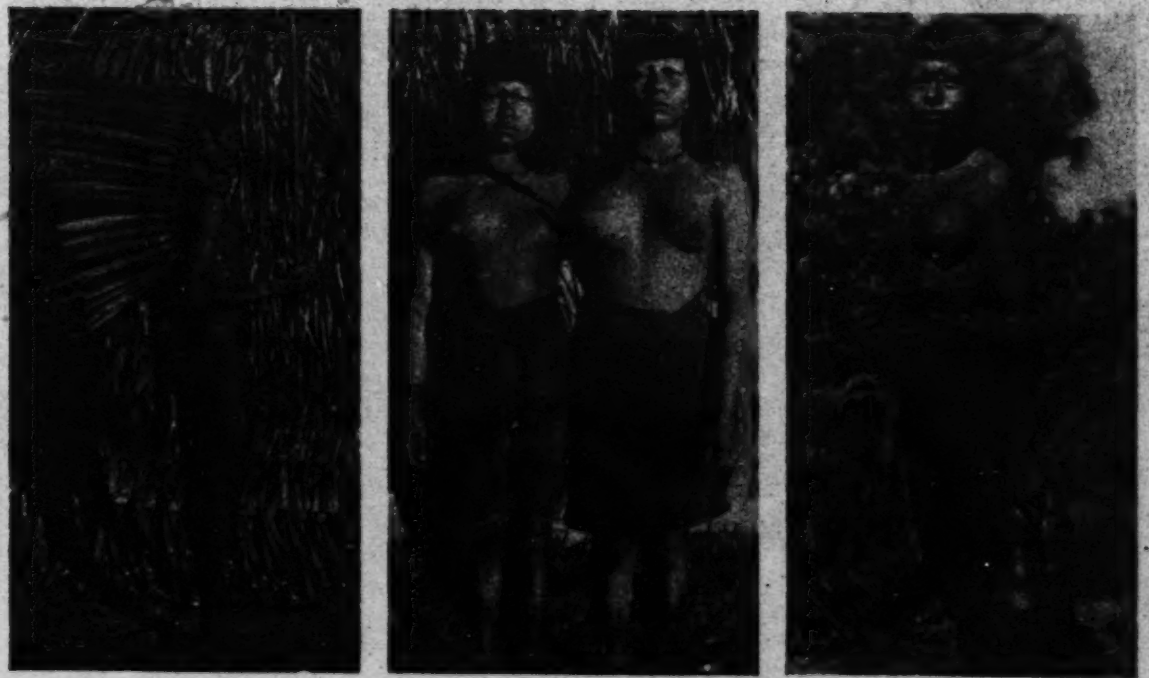


a *b* *c*

MAN WITH DECORATION; GIRL AS VIRGIN AND, LATER, CHILDLESS WIFE

[319]
292
1-42
Nimuendajú 1939-1946 (1939-1946) 1946 208 Tirolin 208

(327)

a *b* *c*

GIRL ASSOCIATE; PRECENTOR WITH DANCE RATTLE

In: Nimuendajú E-5 · (1929-1936) 1946 SCS Timbira SCS

/47 cont./

Papagayo and Morro Vermelho, about 100-180 kilometers southwest of Barra do Corda.

During my journey to the Tocantins-Araguaia, which in the late summer of 1908 took me through central Maranhão in the vicinity of their area, I utilized the opportunity to make a fleeting visit to the Canella village of Suridade (1), which is located about

1. Modified form of the Portuguese word "soledade" = solitude.

32 leguas (2) from Barra do Corda, between

2. About 180 kilometers.

the moradas (3) Buritĺ dos Cavallos and

3. By "morada" is meant a settlement of one or usually several farms.

Casimba, half a day's journey away from the caravan route.

A short account of my stay with the inhabitants of Suridade may be given space here.

Canella Indian with neck cord, hip band of palm-leaf strips, wrist band of bast, and huge ear-disks (kui).

A good hour's journey behind Buritĺ dos Cavallos a scarcely noticeable, narrow Indian path branches off from the main road into the forest in a southerly direction. I took it around noon on the twelfth of October, accompanied only by one servant, after having sent my troop on ahead to Casimba.

147 cont./

123 Scarcely 15 minutes later there appeared before us from
[137] out of the dry underbrush of the forest, which shortly afterward
[142] changed into densely overgrown tableland, a copper-brown,
[291] frighteningly ugly, already old Canella Indian, completely naked,
[302] with long deep-black hair flowing down over his shoulders and
[304] back (4), his ear lobes slit far apart, and holding a bow and arrows
[411] in his hands.

4. The hair style of the Canella Indians corresponds exactly to that of the Pure-came-Crans /Porecamecra/, according to the description by Martius. See Ethnographie I, 287. "The Pure-came-crans wear their hair hanging down stiffly from the crown of the head to the ears and cut it here, following the curvature of the head in such a way that a furrow is formed, under which they let it grow again and fall down to the shoulders." The hair skullcap is actually the tribal badge of the Canella, and thus the supposition that the Canella of Suridade might be a remnant of the Pure-came-Crans visited by Pohl is not unjustified.

302 171

302 619 114

in his hands.

123 576 [177] The usual Brazilian greeting formulas, which were quite familiar to the old man:

"Como passou compadre /How are you, Friend/?"

"Muito obrigado. E como vae o Senhor /Very well, thank you. And how are you, Sir/?"

"Bem /Fine/." Laconically it continues. -- The Canella: "Do you have any tobacco?"

Answer: "No. -- We are going to your village." -- "I shall go with you."

[302] [411] Shortly afterward we met five more comrades of grotesque appearance, painted with urucú red and genipa juice, almost all armed with guns. -- Another greeting scene.

/48 cont./
123 upon him by the governor as a badge of his rank -- Surrounded
622 by many curious members of his tribe, he welcomed me with
574 dignified gravity, bade me enter, and ushered me and my servant
352 to the place of honor on his bed, a wooden platform covered with
285

142
291
301
302
516

The Canella Indian Luiz and his wife Donna.

123 buriti-fiber mats (Port. girao) (2), which stood apart to the right
622
574
352
285

2. Pronounce the "g" in "girao" like the French "j."

of the entrance.

342 Some minutes were needed to become accustomed to the twilight in the room, which received daylight only through the door and a few gaps in the palm-straw walls.

356 The relatively great cleanliness which prevailed in the hut made a pleasant impression.

/48 cont./

352 Along the entire wall opposite the entrance, about ten
513 meters long, stood the girao (3), which was meant for the family

[171]

3. The custom of sleeping on wooden platforms is peculiar to many tribes of the Gẽ group; among others, according to the Mẽkubengokrã, to the Sikrĩ dwelling in the source area of the Rio Branco, an upper right tributary of the Itacayunas, who, incidentally, are said to have given up their nomadic life, live in solidly built huts, and have extensive plantings.

and the nearest relatives of the chief as a place to sleep.

352 /49/ By means of buriti-mat partitions /illustration appears here/ three "separate chambers" had been created on the platform, which, at my entrance, were densely occupied by men and women.

526 The Canella Indians, men as well as women, represent in general
[142] a handsome, well-proportioned type of human being, which is no longer surprising when one knows that they zealously pursue the practice of gymnastic exercises. According to the account of a reliable man from Barra do Corda, they beat out a path up to two kilometers long through the forest for this purpose, make the path completely level, and exercise on the track thus created, principally by running races. The physical exercises are said to last often from morning until evening almost without interruption.

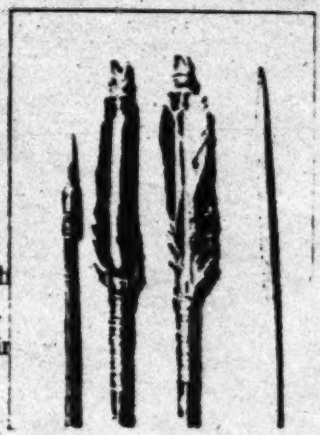
582 Only the young man who has passed certain tests of strength and skill in order to prove that he is in a position to feed and protect his family is able to marry.

291 Only the chief wore clothing which probably, unused for a
[622] long time, had been hidden away very neatly in a calabash or in one of the many small baskets hanging on the walls.

All the other inhabitants and onlookers were unclothed, with the exception of the women and a few men, who concealed their lower bodies with improvised loincloths.

/49 cont./

123 The solemn silence
521 which had prevailed at
first was soon disrupted by
[411] lively chatter. The con-
[237] versation between me and
→ the chief was interrupted.
Every object that I had with
me was discussed in detail.
I was questioned about their
names and use.



Arrow types, opposed feathering.
1/2 nat. size.

From time to time a modest, or usually immodest wish was espressed to possess this or that. Then the conversation faltered again and I gained time to look around a little.

285 My admiration was aroused above all by the extremely well-plaited buriti mats and the different kinds of small baskets and decorated implements with plaiting around them, especially musical instruments and club-like staffs.

123 Unfortunately the
● [142] pressure of time and
[535] an unmistakable mis-
trust stamped on the
faces of my hosts did
not permit more de-
tailed notes.

126 My wish to obtain
[343] photographs met with
general understanding
[252] to be sure, but en-
[593] countered such ener-
getic resistance on
the part of the wife

Canella Indians in dance adornment.

of the chief, who with a few old women in an adjacent open hut, the kitchen, was devoting herself busily to the making of manioc flour.